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224 rat ventures out towards the bait and as it passes the point of weakness the stick breaks, and it is thrown into the hole from which there is no escape. (Plate XI).

The springe (*ibive*) is used for wallaby and other small game. It is set either on a track known to be frequented by wallaby or else by a hole in the garden fence, where a wallaby might enter. A strong pole (*butarika*) to which a running noose (*ivasi*) and a light rod (*bi*) are attached is bent down and held in place by a cross-piece (*iabi*) as shown in the diagram. The wallaby disturbs the *iabi*, over which the

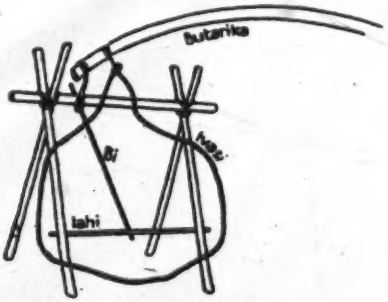

FIG. 4. *Ibive* or Wallaby Trap.

noose is spread, and so releases the spring and is caught. A rather odd transposition of names will be seen by comparing the sketches of the wallaby trap and the rat-trap.

223 *Bird Catching.* Bright feathers, such as those of the common bird of paradise (raggiana), parrots, kingfishers, and [556] numerous small but brilliant varieties, are a definite form of wealth with the Orokaiva, and are preserved with great care. [231] A fledgling may be kept and eventually treated with kindness as a pet, but if a man find a beautiful little bird defending her nest in the hollow of a tree it will not cross his mind to be compassionate. The feathers are too tempting.

The commonest method of catching birds is that of a running noose (*buri* or *ni-sai*) attached to a long line. The noose is spread along the branch of a flowering or fruiting tree which is frequented by bright-plumaged birds, while the snarer, usually a boy, remains in concealment holding

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proper thing to do; it is an elementary virtue in respect of which there are few failures. Of actual greed it is hard to find any evidence: informants quite understand what is meant by the word, yet I never persuaded them to name a man with a reputation for it. No man, I am told, would hesitate to ask for food among his own people, nor for betel and tobacco among outsiders—though to speak truth the asking would probably never be needed; but it appears there are some who go beyond proper bounds and are inclined to impose on hospitality. Such individuals are called *basiri*, though I do not believe there are many of them; indeed, it was stoutly affirmed in one quarter that there were none except for children, who had a right to be *basiri*.

For his liberality a man receives a reward of honour; but beyond that—and this should not be thought to disqualify it entirely as a virtue—he constantly looks for an equal return in kind. This is one of the striking features of primitive economics—the return of gift for gift, the maintaining of a balance. The return may be made long subsequently, but it may be called a matter of honour to equal or exceed the original gift; just as it is a matter of disgrace and lowered self-esteem to fail. There can be no question that self-display enters into the primitive virtue of liberality, and it is in respect of worldly wealth that the individual seeks most to display himself. One might almost say that the native made a virtue of wealth and that liberality was compounded of two things—mere wealth and true generosity.

There are many observers of Papuan natives who will be amused at the inclusion of *industry* with the other Orokaiva virtues. While having no practical interest in the amount of work a native does, I cannot in my own judgement absolve him from the charge of laziness; but nevertheless, allowing a relative value to the term, industry is regarded in native eyes as deserving of commendation. The industrious man is *pure-buso*, which means simply expert in or given to gardening, for *pure*, the garden, is the usual scene of Orokaiva labour. A lazy man, in the native sense, is *pure-ambo*, literally one who is not a gardener, and of course the term applies as well to the other branches of work. It is perhaps